blind, if the body is blind, lame, if the body is lame, crippled,
if the body is crippled, and will perish, in fact as soon as the
body perishes. Therefore, I see no good in this (doctrine)/'

{e (3) So it is indeed, Maghavat " replied Prajapati
tc but I shall explain him (the true Self) further to you. Live
with me another thirty-two years." He lived with him
another thirty-two years and then Prajapati said:

Tenth Section.

" (1) He who moves about happy in dreams, he is the
Self, this is the immortal, the fearless, this is Brahman ".
Then Indra went away satisfied in his heart. But before he
had returned to the devas, he saw this difficulty. Although
it is true that that self is not blind, even if the body is blind,
nor lame, if the body is lame, though it is true that that
self is not rendered faulty by the faults of it (the body);
" (2) Nor struck when it (the body) is struck, nor
lamed, when it is lamed, yet it is as if they struck him (the
self) in dreams, as if they chased him.' He becomes even
conscious, as it were, of pain and sheds tears. Therefore,
I see no good in this.
" (3) Taking fuel in his hands, he went again as a pupil
to Prajapati. Prajapati said to him : tt Maghavat, as you
went away satisfied in your heart, for what purpose did you

come back?" He said: "Sir, although it is true that that sel^ is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body); " (4) Nor struck when it (the body) is struck, nor lamed, when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious as it were, of pain and sheds tears. Therefore I see no good in this ". (< *So* it is indeed, Maghavat" replied Prajapati: " but I shall explain him (the true Self) further to you. Live with me for another thirty-two years". He lived with him another thirty-two years. Then Prajapati said: